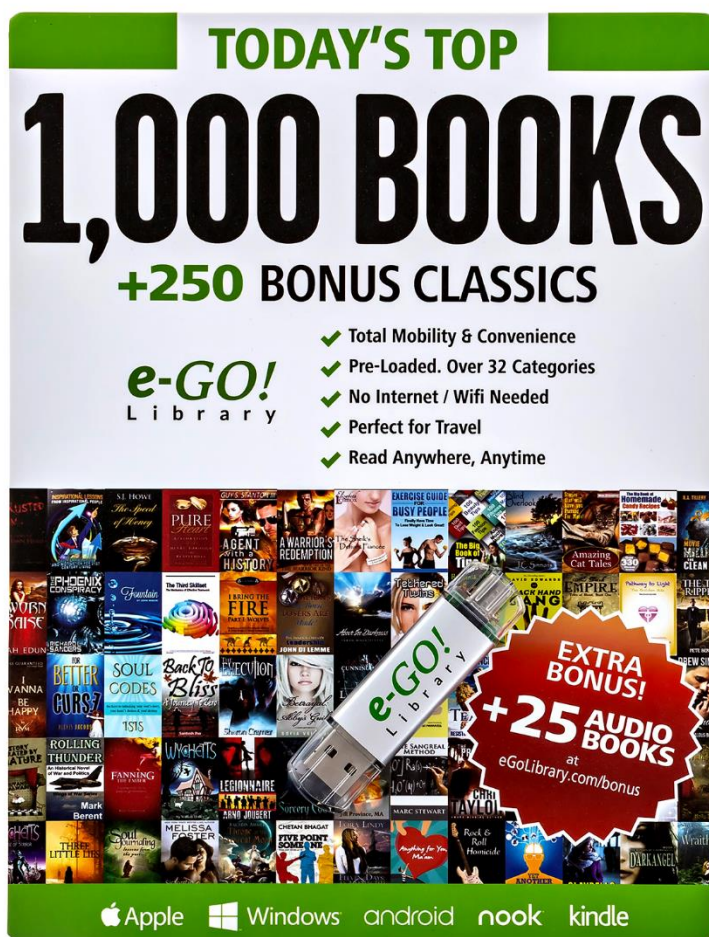


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All Is Mind

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Introduction

The intention of this book is to expand on the principles of the **All Is Mind** model that is available as a free PowerPoint slide show or PDF version in addition to the recording of the one and half hour talk available on the web site, www.davidsamuel.net all that material is free of charge.

Although I have attempted to put in as much information as possible to give an in-depth explanation of each aspect of the Mind, the written word cannot fully express the finest points that come up when teacher and students interact.

However due to the limitations of time and location, I hope that this book in combination with the slide show will give you enough information to make significant progress in mastering your Mind and life. You will understand a lot more of what is going on and in time, perhaps, these principles will be absorbed and give you more than you perceive at the moment.

I suggest that you forget everything you know, anything you have read or learnt, and do not compare these concepts to previously accumulated information.

In order to work with any medium, the artist must understand its nature. Be it wood, paint, clay, chemicals, plastic, animal training, or anything else. Understanding how it will react to temperature, humidity, stress, cutting and any other interaction is vital to making the end product as perfect as possible.

The human mind is one of the most difficult mediums to work with because the mind itself has common factors to all minds. We can think we understand it, yet each mind is so individual that one will react completely differently to another in the same situation. All minds can be dealt with the same but only to a limited degree.

The analogy is a motorway with hundreds of lanes. Each lane has its own speed limit and road surface, yet all go in the same direction. Before one can start the journey, the vehicle's limitations and abilities must be understood so the most appropriate lane can be selected.

This book is about understanding that vehicle, the human mind and personality. What the basic nature of the machine is, how it came to be in its current condition and how any defects can be corrected for it to function according to its potential rather than sputter along watching others speed by, or crash into it from behind.

When you read the first chapter, Understanding Words, it may sound interesting, and you may feel you understand what I am saying, but only at one level. Finish this book, take time to understand these concepts, and then read the chapter again. You will find much greater depth to it as you will see the principles applied in the examples. This will help your mind come to a realisation of how subtle, tricky and truly complex the mind can be.

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I will leave you with the following story and hope that you enter this study with an empty mind.

A university professor with multiple PhD's and extensive studies went to Japan and sought out a Zen master who was known to have great knowledge of the sublime.

The Master welcomed the Professor and invited him in, offering tea. As the Master was preparing the tea, the Professor listed all his degrees and experiences and studies, going on and on showing how much he knows. The Master stayed quiet all this time, attentively preparing the tea and listening to the monologue.

As the professor kept talking, the master poured the tea, filling the cup, and kept on pouring. When the professor noticed the tea overflowing from the cup he cried out; "What kind of master are you, can't you see the cup is full?"

The master replied; "As the cup is full, putting more tea in is only a waste. It must be empty first to receive and hold what it gets."

1

Understanding Words

We speak with words and listen to them, but what are words? They are sounds that convey ideas. If I say the word horse, it may immediately conjure up in your mind an image of the animal you have come to know as a horse, or without any context or spelling, perhaps you may think I am talking about the sound of my voice. But to someone who does not speak English the word will fail to bring any image to mind. Hence while either speaking or listening, it is of no use to get lost in words themselves; instead, we need to focus on the meanings behind them, on the ideas they are conveying.

Words are among the most dangerous powers a person can wield. When what you hear is not what the other person is trying to say—and conversely, when what you want to say is not what the other person is hearing—a conversation can quickly turn into a confrontation. The best precautions are first, not to take the words we hear literally, and second, not to trust your own interpretation of others' statements. If you are in a bad mood and looking for trouble, you may interpret a comment negatively, whereas if you are in a peaceful state of mind, your interpretation may be the opposite, resulting in an altogether different conversation. You cannot enter into anyone else's mind and know exactly how they are thinking at the moment, nor can you expect anyone else to know what is going on in the maze of your mind. You alone are responsible for your reactions to the words of others.

Many arguments erupt because we interpret words according to what they mean to us rather than to the speaker. However, once you understand that words are nothing more than concepts with a meaning understood individually and not necessarily identically by everyone, your perspective will quickly expand. You will discover that words are only the beginning—a means of opening the mind to receive a thought. To bring this expanded perspective to the messages you convey, imagine that every word has a hundred meanings. Accepting that your words have different meanings to different people will greatly improve your ability to communicate without conflict because that concept will force you to choose your words carefully. Conversely, remember that when you listen, you have that many meanings combined with the same amount from the speaker. The potential for misunderstanding is infinite. It is only by chance that we can communicate effectively.

A monologue is talking to oneself.

A dialogue is two people, talking to themselves.

Problems can arise when you make the false assumption that since we speak the same language, all words have the same meaning to each of us. Illusions like this are the cause of conflicts. Objective acceptance that things are not as clear as they appear and that the rest of the world does not necessarily think the same way you do will solve many problems before they begin.

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If you would develop an immunity to words by using presence of mind to examine all words for their validity and objective power, you could not possibly get insulted, hurt or upset by anyone's words. This is a simple quality that is developed with the exercises taught here.

The objective reality of words is their inability to have any effect on their own. They are not solid objects that have power over anyone. If one were deaf, words are absolutely harmless. Words to a deaf person don't exist, if they did not read lips of course. Therefore if words can only affect some people and not others proves that in themselves they have no real existence. If something had an existence of its own it would have an effect on everyone, as does a stone dropped on your foot. If a stone is thrown at someone regardless of who they are, it will have an effect. The power of words lies in the listener, not the speaker or the words themselves.

Words are our main form of communication. Words have the greatest power to make us happy or sad, aggravated or elated. How can something that has no actual material reality have such a powerful effect over us emotionally and physically?

Words themselves have no more power than the breath coming out of the speaker's mouth. It is when they reach the listener's mind and get interpreted that they acquire a value and power. The power of words is in your mind alone. This is the reason we must learn about the machine we call our mind. Without understanding its methods, functions and defects, we are perpetually subject to a life that changes course daily.

**The strength of words is entirely subjective and personal.
They are a knife that you pick up and stick directly into your own
heart,
through your mind.**

If someone put a knife on the table, and you did not pick it up, then it could do you no harm. But, if you did pick it up, and then stick it in your own heart, who is to blame? The bizarre question is why do we continually pick up that knife and stick it in deep then twist it around some more.

If someone gives you a gift and you don't accept it, who does it belong to?

How you interpret the meaning of words is based on your own opinion, which in effect is your subjective view of the world. Your subjective opinions are the veil which hangs between you and your interactions. Every word, sound, smell, sight and event that reaches your mind and intellect passes through this subjective veil of interpretation.

**Your imagination is the chef to your mind,
feeding it the specific food to get certain reactions.**

This subjective veil forms from your first breath until you stop learning about the subject in question. You stop learning as soon as you are certain you understand something, and your mind is then closed to that subject. As long as you keep learning with a subjective mind, your learning is distorted to your beliefs. Once your mind is satisfied that it understands any item, including the definition of a word, then it closes down the learning function and places that in a box labelled 'understood'. That is a subjective mind, it knows something and is satisfied that its

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opinion is correct, and then pulls out that definition any time the item appears. If your mind is objective, then it is open to questioning all things in context of the current situation, including words. The subjective person lives looking through boxes of past experiences, the objective person has no boxes to carry around. A subjective person is a prisoner to their thoughts and opinions, an objective person is free to choose what they think and adjust or adapt spontaneously.

This veil is basically our personality, who we are, who lives each day and determines our experiences in this life, good or bad, filled with conflict or harmony. This personality can change and grow, or it can stay the same. It is a matter of understanding how it works, and putting in the effort to refine it.

**One who has found the power of words and
ease by which we are manipulated so subtly
by the words and events of every moment,
and has disarmed their power,
cannot be insulted or hurt.**

Your subjective interpretation of a word is the real cause of conflict and arguments because you interpret what you hear based on your pre-formed opinion rather than what is relevant to the situation or speaker. There are so many factors which affect the true meaning behind a spoken word or the tone used, getting lost in the translation from one subjective mind to another subjective mind.

If a tree was about to fall and you move out of the way, you cannot get hurt. Your subjective view of the world, your fixed opinions, in a way a touch of arrogance, is the 'you' that must move out of the way. At the same time, it is your own imagination that gives air the power of stone. Air cannot hurt you; you have to put in the effort to be hurt. That is the cultivation of true humility, knowing you don't know and not reacting to what you think you know. Humility and objectivity are close cousins.

**Any emotional reaction to another person's words
stems 100% from the identification in your own mind
and has nothing to do with the words themselves.**

**Words have no power
other than that which you give them.**

Conflict cannot exist for an objective person.

Exercise 1-1

This exercise is easier to do standing up but you can do it sitting or lying down as well, whatever works best for you. You should practice at least once or twice a day, but you can do it as many times as you wish. The more you do it, the faster you will become proficient.

It is based on the idea that when your foot hurts you bite your finger and that stops the pain in your foot.

Focus your attention on your stomach until you can feel any sort of sensation

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there. Once you feel something, then focus your attention on your forehead, again until you feel some sort of sensation, then move to another part of your body. Keep moving to other parts or even go back to previous parts as soon as you feel a sensation in the part you are focusing on.

Which part you focus on is irrelevant, the point is to focus on one point until you feel a sensation then move all your attention to another point.

Do this exercise for about five minutes or longer each time.

You interpret words based on your mental and emotional state at the moment. Someone who loves you says something to support you in a way that gets you upset or hurt. Why? Because you took it one way and they meant it another. Isn't this common? End this by developing an objective view of words rather than a subjective interpretation of their meaning based on your personal state. If the speaker says something then the words should be taken according to the speaker's emotional state, not the listener's. If the speaker is not developed enough to know how to speak correctly or respectfully (which is normally the case), then why should an objective listener get upset with their words? The listener often reacts unnecessarily because they listen with their own subjective opinion of what is said, not really hearing what is said, or meant by the speaker. It could be intended as neutral, but taken as intentionally attacking, and that is the listener's mistake.

Exercise 1-2

Use precision in your speech. Refrain from using exaggerated words to describe the weather, or the traffic, the weight of a bag, the level of effort. Avoid 'I was about to die' or 'it was killing me', 'It weighed a ton'.

Stop using automatic sayings. Exchange incorrect words for appropriate ones.

Reflect on how you speak about other people. If you cannot stop yourself before speaking, then think about it afterwards. Soon enough you will be able to think before speaking.

**Words have no more power
than the garlic in last night's meal.
Learning to control how you speak
develops how you listen at the same time.**

**Forget your experience and knowledge, see the current situation, and
result.**

2

Event

Events trigger memories. Memories trigger identification.

Every moment you are being exposed to multiple stimulus through all your senses. There are always sounds, sights, smells and sensations of temperature and texture that your senses are registering.

Whether you are aware of it or not, your attention is constantly being called by different thoughts that have apparently nothing to do with the situation at the moment. In fact that is not correct, all thoughts are connected to a current situation, but the trigger was so quick or in the background that you did not consciously notice it.

When you smell a perfume that reminds you of someone from the past, your mood may change to the mood of that relationship, pleasant or angry, or sadness if you miss the person. You had not been thinking of them, but the perfume brought them to your mind.

When someone mentions a roller coaster or going horseback riding, your mind will go back to your past experiences, even if it was when you were 5 years old, and you will like or dislike the idea of going on that ride. You may even feel nauseous at the thought of a wild roller coaster ride even though you are sitting still.

An event could be a conversation and someone says something that triggers an emotional reaction, even though that person had no intention or idea that what they said would effect you.

That is the danger and power of how events control our life, we are unconscious of their workings.

When we are growing up and see something for the first time, we are told what everything is. We see something and our parent says, "Moo, cow." If a parent is scared of spiders, they may instil a fear of spiders in you as a child by repeating to stay away from them, perhaps telling you that they are very dangerous. And so we learn and have our program set for how we will deal with life.

Question what you see.

This does not mean to doubt what you see, but rather to doubt *your interpretation* of what you see. Remind yourself that you are seeing through your programmed mind, which can easily be fooled, even by itself and your fragmentation. Any event, good or bad, is all in your mind based on how you see and interpret things.

Know that this is how your mind is functioning and question if what you think you see or hear is truly the reality of what you are seeing, which is just a *reflection of light*, rather than the thing itself.

Everything we see, and in a way hear, is just a reflection of light, which changes every moment with the changing light. If you look at your face in a mirror, and the light is from above, you look very different than if the light was coming from below or one side. Photographs are a good way to notice this as well, it all depends on the light, to make you look old, young, happy or sad.

An interesting experience is to watch a mountain or large object for a few hours from before sunrise or before sunset. Notice how different an object appears as the light changes, as if it is not the same thing at all. Do not take everything as it appears to you until you are capable of seeing objectively, in a clear undistorting light as if for the first time.

That light is the wisdom mind, clear thought. That light is obstructed by the veil of your personality, the fragments, buffers, self-lying and so on. The analogy would be that when you are awake, the light of your mind is on, when asleep, it is put to very dim or off. When the lights are off, you do not see a thing. So the brighter the light, the clearer you see.

As long as you live with those defects, the light in your mind, meaning your mind that is processing everything you see and hear, is obstructed like having your finger over the lens of the camera, you only see part of the image.

3

Identification

Two people were in the garden discussing a flag blowing in the wind. One said it was the wind that was moving and the other said it was the flag. An old man walked by and said they were both wrong. Neither wind nor flag, it is the mind that is moving.

Your attention, your mind, focuses on one object, then something flies by, even a shadow moves across the room, or you hear a sound and your attention, your mind, follows it. What you were fixed on did not move, it was your mind that moved from one object to another. This is the principle of identification, which has a large part to play in your mood changes.

Losing yourself in an object of thought or event, which ends up dictating your mood, is identification with that object. The process begins when you unconsciously identify with any event, unconsciously allowing it to affect your mood. Just as the lungs inhale clean air or polluted, so does the mind feed constantly on the impressions it receives, sight, smell and sound; hence in identifying with external circumstances, you lose your mind to your surroundings. When you are not identified with things around you, you are free to choose how you want to feel.

Identification is a simple concept. If you are in a room with people who have the flu, breathing their sneezes and drinking from the same glass, there is a good chance you will get sick. Your moods are affected much the same. The mood of the environment is contagious if you are not observing its effects on your mental and emotional state. The immune system of your moods is your ability to be aware of the potential for infection, being awake through self-observation.

When you are going into the room filled with people who have the flu, you wear a mask so you don't get infected. The same goes for mental and emotional identification. The mask for that is awareness of the probability of infection. To be so aware, you must be awake. If you are asleep, it is very easy to become infected.

One day several years ago I happily boarded a train for a long trip from Spain to Rome. As the day progressed, we rode through one run-down village after another until I, too, began to feel run-down and depressed. Several hours later we were travelling along the Mediterranean. People were playing on the beaches and enjoying the sun and sea. Instantly, I felt wonderful. This is a classic example of identification. At first, I identified with people in the slums and felt as depressed as their surroundings looked. When the scene changed to reveal a beautiful landscape and happy people, my mood became what I then saw.

Mood changes don't always happen so easily if something is really bothering you. This process is relative to the daily effects on your moods, the times when you

realise you are feeling down and don't know why since you started the day feeling great.

We easily identify with events and people around us. For instance, have you ever felt suddenly tired after spending time with someone who was constantly complaining? Through self-observation, you can see how your moods are constantly manipulated by your surroundings and what you identify with. Each time you become conscious of this happening, you decrease the likelihood of its happening again under similar circumstances. Identification can only happen when you are not aware of it happening. Self-observation is looking at yourself and prevents identification. As an objective observer, you can eventually feel how you prefer to feel rather than what you unconsciously identify with. In this way, you will react appropriately to both business and personal situations.

If everyone was in a panic and you joined in, then you would be of no help. But if you could stay calm and not panic with the others, then your stability would drastically alter the situation. This goes for a group or individual environment.

We easily identify with all sorts of world events, not only what we are directly in contact with. What you read in the newspaper, watch on TV, many things that have no direct or even indirect influence on your life, will affect your mood because it is so easy to be influenced by events and let your mind go. It is a sort of hypnosis that we willingly subject ourselves to.

Exercise 3-1

Spend one month without watching TV, listening to the radio or reading newspapers. Cut yourself off from all media. One month will not change your life in the negative, the world will still go on. If anything important happens, you can be sure that lots of people will be talking about it, and you will be informed by someone.

When you first start this next exercise, it may take minutes or hours until you realise your mood changed. Sometimes you may not remember the exact time or situation when the mood swung. Keep practising and within a week or two you will be able to find the mood shift and cause of the shift almost instantly.

Exercise 3-2

Whenever you notice yourself in a down mood, depressed or angry, anything negative, try to find the moment that you got into that state. Since I assume that you are not permanently in a negative state every moment of the day from your first waking breath until you snore away, there must be a moment, if not today, then any number of days back, that you were not in a bad mood.

Find the moment that the mood switched and remember what you were doing, where you were, who with, as many details as you can until you find what triggered your negative state.

The problem with identification is that we are totally unaware of it happening, as we are unaware of the events that trigger it. Sometimes you may know what changed

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your mood, yet are unable to do anything about it. This happens because we do not see the connection of the event to the past experience and its further connection to the present moment.

Being unconscious and therefore at the mercy of identification with events, we constantly live in the past and live with moods that are not our choosing.

We can break this bind by practicing self-observation. That is simply to be aware of our thoughts and feelings as often as possible. Take some time when you are not busy and walk down a busy street. Pay attention to how the different sounds, sights and smells trigger thoughts. Then further notice your feelings change if they do. Eventually you will be able to notice when your mood changes to negative and be able to spot the event and the memory or desire that it identified with. When you can do that, you will gain control over your unconscious mood changes.

The mind prevents itself from acquiring new knowledge if it has already learnt something similar. This is efficient energy conservation and a good principle IF it had learnt it correctly the first time AND if the current situation was TRULY the same.

If you hear something and know you understand, remind yourself that you do not understand and that this is new despite what you may think.

When you know you are right you have very little potential to learn. Because if you are right, why learn something different?

Thinking you are right, but *knowing* you may be wrong, gives the opportunity to retain what you have but are still open to improve, correct or expand on it.

Thinking here means that you are identified with and experience through a fragment, thus it is limited and therefore false in view of the reality that this information may be different. *Knowing* is an emotional experience that is inexplicable, you just know.

Identification is like living in a large house with many rooms and floors, yet never having left one of the lower floors and staying in only two of the rooms neither of which have any windows. Comfortable with what we know, and ignorant of the rest of the house, we can live our life quite comfortably. But there is so much more in the rest of the house, not to mention what is outside the house, that we will not experience. Due to the lack of experience of the rest of the house, we live our lives limited and in ignorance, yet content that we know all that is necessary. That is true ignorance.

In this programme, we use the word imagination as a negative state which includes day dreaming and false beliefs about yourself and the world. You imagine a thing or person to be something even though it is not. You may imagine yourself capable of a certain task, yet you are not capable of doing it, or not as good as you imagine yourself to be. You see yourself as incompetent and inadequate, yet you are by no means such.

We miss the majority of life in imagination which triggers identification. Observe how much of your time is spent in imagination and how that triggers emotional states, positive or negative. Imagination takes you away from what is happening in the moment because it puts you in a dream state, unaware of the full reality.

Negative subjects of imagination create negative emotions and that wastes energy. Positive subjects of imagination give you a nice feeling and you stay in that dream state missing what is going on in front of you. Either way, you are in the realm of being a machine, automatically doing what is in front of you and sleeping while you do it. This is where you miss opportunities, misunderstand people and situations causing loss and conflict. This is also the cause of all negative situations. I say all negative situations and I mean that because a thing is only one sided if you are asleep and not awake enough to see the potential positive use in it, as no thing can exist without its opposite also existing. Therefore if you are in a negative situation, that means you are missing the positive side of it. If you are awake, you see both sides of all situations, thus gaining benefits and preventing troubles.

Exercise 3-3

Do not express negative emotions. Resist negative talking of any sort; gossip, depressive comments, etc. Negative thoughts are always due to some identification. By stopping the thoughts and words, you stop identification.

4

Fragmentation

Fragmentation is one of the main causes of internal conflicts, indecision, change of opinions, un-kept promises, mental and emotional imbalance and instability. I could go on with the list of effects that fragmentation causes but in essence it is the reason that we are inconsistent. As the joke goes, 'The devil made me do it!' In reality it was fragmentation in action. This chapter will explain what fragmentation is, how it develops, how it is maintained, and how you can rid yourself of it.

As your fingers are individual and different parts of one unit, the hand, our mind is fragmented and separated in our psyche. Each aspect of our being thinks itself the whole and complete being while it really is only a part of the whole.

Imagine your mind in this way. There is you, the main personality, your central **'I'**. As you grow up and develop your own personality in a natural way, you are told that there are things you should and shouldn't do. Your mother says something is good and your father tells you the same thing is bad. Some of those things make sense and some don't, many contradict what you would like to do. Time passes in this way and you develop into a teenager. Now there are many more things that interest you and you build more desires, likes and dislikes, more things you want to but are told you shouldn't do. You get a bit older and see different things, your interests and values change. Some youthful desires remain while adult responsibilities contradict them.

You now have many conflicting desires and thoughts. Each thought and belief is a fragment, a complete you with one slight difference based on the particular thought at the moment in which it was formed. That is briefly a partial cause of fragmentation and how it develops.

Are you multiple personalities?

In order to have a conflict, there must be two opposing parties. You are one person with one mind and yet have conflicts with yourself. Assuming you don't suffer from multiple personality disorder, how can that be? This is explained by fragmentation.

In your mind there are different little thoughts and desires, little **'i's'**. This is easy to verify, you can see it in every internal conflict. You promise to do something, and when the time comes, you wonder why you ever agreed to do that. You could desire to start exercising everyday, or give up some habit, yet you don't follow through despite how sincerely you want to.

There is **'I'** and then there are many little **'i's'**, that is how the mind operates. At each moment in time, one of the little **'i's'** is in control, and it is that one that makes an agreement. When the time comes to fulfil the agreement, often another **'i'** is in control, and you wonder what was going on in your mind when you agreed, *"What was I thinking?"*.

Test the Principle

- Have you ever made a commitment to do anything, big or small, with a full and sincere heart, to yourself or another person, every intention to do it enthusiastically, but when the time came, you did not want to?
- Have you noticed that your attention drifts from one activity to another without your noticing it happen?
- While driving, do you remember anything you saw during the drive when you arrive at the destination? Do you remember some things but not all?

At every moment in time, one and only one of the little *'i's'* is in control. Since there are so many fragments, rarely is it the central *'I'*. Sometimes the same *'i'* comes back repeatedly and others only come up once in a lifetime. It is a matter of the circumstances. Some *'i's'* will come up every day and hold the position of awareness for hours, others will be in and out in seconds.

When you answered the previous questions, other ones may have arisen: *"Who was that who made the promise, drove the car, had the desire? And what happened to make me change my mind?"*

The reason we don't normally notice fragmentation can be explained using the analogy of an aircraft. There are hundreds of passengers each in their own seat, but there is only one pilot seat. Each passenger is a capable pilot and can fly the aircraft with relative safety. Each of these pilot passengers wants to be in control and so they fight for the pilot seat. Often they change places after only minutes in control, sometimes hours or days. Each has their own destination, some like Europe, some Asia others the Antarctic. Due to the frequent change of direction, the plane goes in circles. This means it isn't going anywhere, never mind arriving at its destination. Since they are all pilots, they have many skills in common and agree on many points. This means that the passengers often don't know that the plane is going in circles since they are up in the clouds, unaware of the direction they are heading.

I said relative safety because in flying there are different situations in which different skills are required. To fly aerobatics, upside-down, close to high mountains or at very low altitude, as well as in clouds and storms, a pilot needs special and individual training for each condition. Being in control of the aircraft without the proper training could result in a crash, sometimes fatal. Have you noticed how you can get yourself into a situation then realise that you don't know how you got into it or how to get out of it? Or, find yourself doing and saying things that cause turmoil in your life despite knowing you should not but cannot stop yourself?

Someone capable took you in, one fragment, then without your knowledge, awareness or permission, control was handed over to another fragment who did not have the ability to handle the situation. One foot in the mouth after the other until you crashed and had to pick up the pieces. Sometimes the mess was so bad you chose to just leave it and walk away. One fellow I know enjoyed drag racing. One day before a race, he felt something was wrong with the car and he should check it, a cautious *'i'*. That would have meant missing the race, so another *'i'* convinced

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him that it would be fine and he should just go ahead. The car flipped over at high speed and he was killed instantly in the crash. A drastic but real example of a fatal handing over from one fragment to another. Do you know anyone who had to have that one last drink despite knowing they had enough?

**Just because you cannot see the fragments
does not mean they aren't there.**

Correcting the problem

Now that you have proven the existence of fragmentation, we can work towards understanding and eliminating its negative effects.

Science has not identified the organ of the mind or personality. Drugs can affect the brain, which limits the personality from coming out and behaving temperamentally or erratically, but the mind is not affected, just restricted.

By observing your actions, you can see your fragmentation, especially as the cause of a conflict with yourself or others. Now you can proceed to eliminate it and harmonise the mind. The result will be a reliable, balanced personality, which has the ability to be spontaneous without causing anyone harm. This has nothing to do with containing emotions, rather your experiences will be enhanced because you will be present all the time.

The fragmentation of the personality and mind is the same as parasites are to our body. Your body is host to parasites who feed off it and could eventually destroy it if they invade the wrong organ, all without your knowing that these beings are living inside you. It is the same with the many fragments living in and mind, the central '**I**'.

If you know the parasites are there, you will take measures to rid yourself of them. So it is with the many '**i's**'. If left hidden from your awareness, they will continually hamper your life. Unification of fragmentation is similar to several individual musicians in the same room, each playing a different type of music making nothing more than a great big noise. The conductor unifies their efforts and skills and thus creates a beautiful single orchestra.

Unification of fragments is really elimination. Back to the orchestra, if there are instruments being played which destroy the flow of the music, they must be removed. Fragments similarly must be removed in order to gain a perfectly smooth life.

By observing yourself, your actions and words, promises and commitments, you will see the different little '**i's**' that come into play from time to time. Each one is really a part of you, a desire or a learnt convention of correct behaviour. Taste buds versus health consciousness, the search for freedom versus family responsibilities, financial obligations and independence, are some of the conflicts between '**i**' and '**i**' and '**I**'. "*i want*"

Exercise 4-1

When you say you will do something, you must do it. If you meet someone on the street and you say you will call to have lunch, then you must. If you say that you will take up the habit of 30 minutes of exercise each day, then you must force yourself to do that. Very simple, just keep your word to others and to yourself, no excuses. That is how destructive fragmentation is eliminated.

Exercise 4-1 can be done on your own, but it will be much easier if you have someone to do it with. A partner, co-worker, best friend, someone who is with you on a daily basis, a group would be even better. Make the agreement to catch each other without it being an excuse to put you down, but as friend's picking each other up when they trip and fall.

Every time a fragment gains control and makes the decisions, it gets fed. That is how fragmentation is maintained. Its food is the power to decide. If one fragment comes up and you refuse to renege on the word of another fragment, you have denied its meal. Eventually it will starve to death and you will be with one less conflicting desire. By keeping your word, neither fragment gets fed because at the moment that you enforce the previous agreement, the one that is current gets put aside, and the one that made the agreement has already been replaced. So who is doing the enforcing? That is the central **'I'**, now exercising its strength to be in control of your own life. *"I will do."*

Not to worry, you cannot eliminate any positive desire or thought; fragments are more like naughty children who gain pleasure in destroying their friend's sand castle. Get rid of them without hesitation.

Very quickly you will find by the forced honouring of your words that you will think before speaking. If you say you will do something, you will do it, and we often say we will do things that we don't like or really cannot accommodate because there is no intention of doing it. Pretty soon you won't be agreeing without thinking and that will reflect in developing the reputation that you are reliable and always keep your word, as well as simplifying your life.

The elimination of the fragments will mean there is less competition for control against the central **'I'**. This **'I'** is very consistent, but as I said earlier, the problem is that it is rarely the one making the decisions. When the competition is reduced, it can be in the decision making seat more frequently.

Consider something else, how often do you make a bad decision based on indecision? Not deciding is actually a decision. Fragments can play you like a tennis ball until you are worn out, at the end of the day or your life.

Fragmentation is the source of the majority of our troubles on all levels. Observe your own thoughts and you will see how it works within you. Then put the monster back in the cage until it starves to death.

Summary

Following are the steps to eliminate the negative effects of fragmentation:

1. **Realise your fragmentation.**
2. **Know that you must eliminate your fragments.**
3. **See how fragmentation is keeping you fragmented by ignoring that each part is a fragment rather than the whole being.**
4. **When you see your fragments taking control and preventing you from unifying yourself, do the exercises and don't let them distract you. Find several things to commit to just to increase your efforts of honouring your word.**
5. **Fragments will show themselves as bigoted opinions, closed mindedness, gossip, lying, etc. See them and stop them from controlling you. If you cannot stop the actions, at least be sure that you realise what they are making you do. Realise that you are acting from fragmentation rather than from a unified mind. But do not fool yourself into THINKING you see but really not seeing, that is self-lying.**

Even if you cannot stop yourself from acting under the control of fragmentation, if you notice it happening, or even at any later time, that realisation is working towards building the will-power and energy to conquer the limiting factors that fragmentation causes. You can't conquer it in a day, nor is it a difficult exercise, just know what you are doing and that will work towards the resolution.

Knowledge is the greatest power you can possess.

Knowledge of your own mind unleashes infinite possibilities for you to reach your potential.

Self-Lying

Self-lying is our greatest hindrance to success. The truth cannot be found when you are living in a lie.

Self-lying is just that, lying to yourself. We may call it by other names, justify it, ignore it, or give in and believe it without even knowing what we are doing. Self-lying destroys many of our abilities and potential and prevents us from improving ourselves by making us think we are fine as we are, or not capable of achieving what we desire. And most importantly, self-lying perpetuates fragmentation.

If you have a goal, and you believe that is the most important thing in your life, everything you are living for, then why are you not devoting every bit of energy, time and sacrifice to achieving it? Are you taking some precious time to watch movies, read magazines, play games, or do other fun things that in no way serve the purpose of achieving your goal? Then tell the truth, what really is the most important thing in your life. This is active laziness.

Active Laziness

This principle is very evident when there is something we should do, either out of obligation or because we think we want to. Active laziness is having so many

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projects or hobbies or things that you are interested in that you have no time to do the things which you think you want to do and know are beneficial or required. Beware of all those things you do that take precedence over other things, and give each their true priority and value.

Test yourself right now. Do you lie to yourself? If the answer is no, then you are lying. If the answer is yes, then you are perhaps lying as well. Self-lying is to make yourself believe something without really believing it. Now put yourself to the real test. What would you do to achieve your greatest desire and goal?

‘Anything’ is the common answer. If the challenge was to fast for thirty days, or leave everything you have and live as a beggar in India for one year, having no money, place to sleep, food to eat, nothing more than the cloths on your back, not even a toothbrush, would you do it?

So is ‘anything’ the truth? As you see, we often say things and even believe them, but they are lies. We may call them exaggerations but that is another lie. To believe something that is simply not true is to believe a lie.

Integrity, reliability, sincerity and honesty are just some of the qualities that deteriorate with self-lying. Humans are a funny species. We have abilities yet we do not develop them or we use them only by chance and very weakly. Intuition is the most common of these undeveloped abilities.

Once in a while we sense that something is not right. We have the ability to know every time but we do not use it. There are times when you are confused, you know that something is not right with what someone is telling you but at the same time you feel that they are telling the truth.

Both your feelings are correct. They are telling the truth but it is a lie. They, and you can convince yourself of something and really believe it. For instance, if your friend is moving to another home, you offer to help in the move and offer your fancy BMW to carry his stuff. You may really believe it at the time you are saying it but in reality that is a lie because you have no desire to get your car dirty or spend a day or two moving.

And so you have told the truth which was a lie. If you are confronted with the accusation that you are not being honest, you will defend your sincerity to the death because you have believed the lie. However the intuition of the other person knows that something is wrong and you have tricked yourself, but not always them. They may know, but then they may lie to themselves and believe you are being sincere because they need your help. One lie after the other.

Take some time now and think about these examples and how they apply to you. Think of the many times you lie to yourself and then justify it or distract yourself so you do not think about it any more. Imagine how that has effected your life. Just recall any time that you really wanted something and the other person would not trust you. Then you grumbled away or gave yourself a good dose of self-pity as to why you are not trusted when you are so honest. Think back to the teenage dating years, how many of these little lies have we convinced ourselves of only to find out very soon that we did not mean it at all.

It is very difficult to see your own self lying. You have been lying to yourself for so long and have become so good at it that you cannot notice the lies. In order to

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conquer this very subtle and refined skill of trickery, we need to take an outside objective view of testing what we believe to verify if it is true. If you believe something, then analyse the belief by questioning its validity. Pick up any flaws or contradictions and test it to be true.

Explore all your beliefs and test them logically. Be brutal with yourself, because self-lying keeps itself in power by convincing you that it was just a normal or slight exaggeration. With that attitude, you will never be rid of it. Calling a lie exaggeration is a lie to hide a lie.

Think & Achieve

The power of thought to think yourself into a possession or situation is definitely a reality. We can actually think ourselves into amazing achievements, but we cannot do that if there is self lying. For example, if you grit your teeth in anger, and you are really steaming about something, but as you grit your teeth you say to yourself, 'I'm happy, I am not angry' you are just lying to yourself. If you say you are not angry while you burn in anger, you will never get over your anger, and then it becomes a habit to say to yourself that you are never angry even though you are. If we do that long enough, we believe the lie so strongly that counteracting it becomes near impossible because the power of thought has convinced you of it. On the other hand, if you are angry, notice, acknowledge and feel that anger, then say that you refuse to be angry, you may truly never get angry. When you are angry, it may be true that you do not want to be angry, but not true that you are not angry.

These lies destroy our energy and ability to focus. They also show other people that we are not clear minded. As for achieving goals, that possibility dwindles to nearly nothing.

This is the way that we can live in truth and change anything. Acknowledge what is, because reality is reality no matter what you want to believe. A condition is the condition at that moment, but not necessarily in the next moment, it is the next moment that we are trying to change. Then you will be living in the truth without denying reality and you can succeed with the power of thought in all its potential.

Question yourself regularly:

- What do I want?
- Why do I want it?
- What am I really willing to do to get it?
- What do I really want?

Exercise 4-2

Question every like and dislike and find why you have that preference or aversion, who also had it that you knew.

Exercise 4-3

Pick any habit and change it. Remove one habit, any thing or action, and add one new habit.

Exercise 4-4

The Stop exercise. Four times a day, at exactly the same time each day, stop for one or two minutes and notice your breathing, or dig your fingernail into your hand. Anything to focus your attention during those times.

Exercise 4-5

Do the sensing exercise #1-1 when feeling negative emotions and move your attention to another part of the body. Notice the negative emotion disappear.

Exercise 4-6

Question what you want to achieve in life? What is of most value to you? Basically, what do you want to do or achieve before you die?

5

Buffers

While observing yourself, you can see that what you think you believe is not what you really believe. Why didn't you notice this discrepancy before? Because awareness of all the contradictions in your belief system would be difficult to bear. In order to function without feeling guilt or remorse over your contradictory behaviour, the mind has created buffers in your subconscious. It is buffers that prevent you from seeing your internal contradictions.

A buffer is something that absorbs the shock when two objects crash together, preventing or reducing the damage. Buffers are fully automatic like the heart.

Buffers send out flares that distract your attention from noticing incompatible actions with your beliefs about yourself. The most obvious buffers are the justifications and memory lapses that obliterate your actions from your mind. Caught in a lie, for instance, you may justify your actions or change the topic of conversation rather than see yourself as a liar. If you do acknowledge your lie at the moment, you will most probably quickly forget about the situation. Some people don't forget, and they hold the problem with them, causing the mind to be preoccupied and fretting over unfinished business. That is draining, so buffers can be useful to the productive modern person in that they distract your mind from being preoccupied with one thought from the past rather than moving on. In a way they can help you let go of needless thoughts.

Of course that can be a very destructive effect of buffers since it allows us to commit acts that are harmful to ourselves and others and not have any conscience about them so we can commit the same act again and again. Buffers can as well mal-function just like any organ and work for us or against us.

Another buffer effect is someone who has a short attention span, jumping from one activity to another. Simple things like reading a magazine, going for coffee, watching TV instead of tackling some pending tasks could be distracting buffers. All of a sudden you may feel the need to go for a walk when an argument is brewing. In many situations, buffers are the cause of avoidance.

Buffers often work against us. If you don't think much of yourself and achieve something of great value, you may come up with some self-deprecating comments or just put down your success to luck, unrepeatable as an experience and deny yourself the credit you deserve. This perpetuates low self-esteem. These are of course only examples which you can adjust to fit your own life to test the principle.

Buffers can help you concentrate. Many people can get so focused in reading something, or watching a show or any activity, that you can talk to them and they just don't hear or know you are there at all. Funny enough, they may even respond and not recall that later. This can be a very good ability of concentration, but it can also be a buffer that just does not want to deal with who is talking to them or what they may be talking about. It is not hard to know the difference between a buffer and good concentration.

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Buffers are also very good at blame. If you do something and you know it is your own fault, a buffer can give you all sorts of reasons why another person is to blame, turning the spotlight off you and put it on another person. Funny enough, this is a very common event for not only average people, but for people who profess to be on a path. When they are going against their path, they may find all sorts of excuses and reasons that it was not their fault but circumstances or someone else who triggered it.

If you have a negative or confrontational nature, buffers will always find ways to blame another person for getting you upset even though it is fully in your control to be upset or not. Buffers are very good tricksters except that they often only trick their host. Other people can see what is going on in the justification and so a fight develops when more buffers come up to justify the buffers that caused the conflict. Buffers will not stop until they are clearly seen and you refuse to listen to their tricks.

Buffers can only function in mental darkness. They are like the monster that vanishes when the lights are turned on. If you can see a buffer in action, then it no longer has its power to distract your mind. Buffers are the original illusionist, getting your attention with one hand while moving the objects with the other.

We cannot change anything if we do not see what is happening. If you want to change then you have to see your true nature. In order to do this you must eliminate or reduce the buffers in your mind. Then you can see the fragmentation, because that is another activity of buffers, to hide us from seeing our fragmentation and self-lying. When the buffers are seen and reduced, then fragmentation becomes more visible, then unification can proceed.

To reduce buffers, enlist the aid of anyone close to you who can point out when you act contradictory or justify any incorrect actions additionally, use the 5 Questions each night to review your day. Continued practice will begin to open your mind to the objective reality of what you are like. You may not like what you see, and then buffers will jump up to do their job and distract or justify so that you do not feel the pain. Stick with the thought, pursue the observation until you learn to live with your actions, and of course in seeing what you are doing, you will naturally reduce the negative actions.

It is much harder to consciously stick the knife in your own belly than it is to do it under hypnosis.

5 Questions

Ask yourself these 5 questions each night before going to sleep. Reflect on your actions of the day without regret or self indulgence. Merely reflect about your actions objectively.

- What did I do well today?
- What did I do that I should not have done?
- What didn't I do that I should have done?
- What did I do that I could have done better?
- What do I want to do tomorrow?

There was a man who had large personal and financial problems. He prayed and prayed begging God to remove his difficulties and he made a promise. "If all my problems are removed, I will sell my house and donate all the money to charity." The very next day, things started to turn around. For the entire following week, all sorts of little miracles happened and within two weeks, his entire situation was reversed, and he remembered his prayer and promise. This man liked to paint as a hobby, even though his paintings were not very good, he enjoyed painting for fun. So in light of his promise, he put his very valuable house for sale for \$100 under condition that the purchaser must also buy one of his paintings for \$1,000,000.

The house and painting both sold, and \$100 was donated to charity. Having honoured his promise, the man slept well that night.

6

Three Natures

Although everyone is individual and unique, that uniqueness is found in the subtle differences within larger groups. All people within a particular 'group' share many similarities in character and traits. Before we can work on our individual finer details, we must understand what rules our life in the larger scale of the group we belong to.

Everyone has one of three natures as their primary nature; Emotional, Intellectual or Moving/Physical. Each nature has within it the aspects of the other two so everyone can function to some degree in any situation. Generally we are one centre driven and that causes inappropriate reactions to events. Our goal here is to find our nature and develop a balance with the other two aspects so we can function appropriately in all situations.

The *moving centre* operates the body's movements. This fast-acting centre governs all physical activities, including reflexive movements. It activates the body more quickly than the intellect can. For example, if an animal darts in front of the car, your moving centre should take control to swerve immediately out of its path; but by the time your intellect processed the event and told your body to react, it would be too late to avert a collision.

The *emotional centre* governs our experiences of love, affection, fear, etc. Actually, it presents us with an entire spectrum of emotions that we cannot describe or explain intellectually but can relate to only through feelings that come up with every event. Its optimal use is in developing intuition and compassion, both of which are needed in order to interact harmoniously with other people and our world.

The *intellectual centre* logically calculates and analyzes situations to determine a course of action that will protect you from harm and lead to a successful outcome. When it is not operating in harmony with the emotional centre, it may overlook how its directives can hurt others. Its purpose is to help us interact in this world in the most effective way possible.

Your primary nature will be the center of your life and will dominate the others. The centre that comes to the fore is exhibited by a person's character or talents. A poet or artist, for example, will have a dominant emotional center; for an accountant, the intellectual center will reign supreme, and an athletic person will be moving centered. This is assuming that a person finds a vocation that is suitable to their nature. Unfortunately we often find misplaced natures, intellectuals trying to be musicians or emotionals running a business etc.

Let's take a sample of each nature from their city home to a forest. The moving centered person will think about the great training and fun climbing the trees or doing a forest run, the emotional centered person will see the intensity of the colors and textures of the trees, sky, flowers, smell the scents, and the intellectual will think about all the money that could be made by cutting down the trees to sell for timber then building houses because it is such good flat land.

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As a result of the dominating nature, people will often use the wrong centre to resolve problems, and thereby respond ineffectively, if not destructively. In the case of an emotional experience for an intellectual centred person using its emotional aspect, an emotional reaction will be based on an intellectual decision. For instance, two people who are attracted to each other yet one may intellectualize to such an extent that they will undermine their chances for a true emotional experience.

Calamity is also likely when an emotionally centred person takes charge of a business venture, with an unconscious emotional attachment to the outcome. With an underlying emotional view behind the intellectual thought to arrive at a business decision, the person is incapable of the detachment needed to conduct a wise transaction. For instance, an artist with a strong emotional attachment to his/her paintings may find that they never sell because the buyer does not 'love' the piece.

A moving centred person will think about how a relationship or their job will impact their sports activities rather than the other aspects of their life.

Such maladaptive functioning only arises while we are in a conscious sleep. As we begin to observe which centre we are functioning from, we start to wake up. When we are fully awake, the appropriate centre automatically takes control of each situation, bringing about the best possible result with no energy wasted in conflict or confusion. Only then can we be truly compassionate, by dealing with each situation through the appropriate aspect of our nature.

The work on this level of our Being is to find our nature and then cultivate the other aspects. By making the others stronger, we bring balance to our Being. For instance an intellectual type should take up more physical exercise and sports. A fast moving activity will cultivate the instincts of the moving centre more than just building up some muscle tone. It is the quality of the aspect that we want to develop, not just the external expression. The moving centre instincts must be in control for them to develop. With a fast sport or martial art, your body must run on its instincts because as we said before, the intellect is just too slow to guide the body effectively in that sort of situation.

The emotional person should take up the study of some intellectual work, and the instinctual natured could spend more time observing rather than thinking and analysing. Painful as both those suggestions may seem, they are just examples to convey that we must cultivate the weaker aspects in order to bring balance.

Approach every interaction with the following questions: "Am I acting from the appropriate aspect? Do I know what I am doing and why? Are my thoughts and actions aligned with this situation?"

A comparison can be made with a large estate which has cooks, maids, gardeners, drivers and all sorts of specialised staff. Often the gardener is repairing the cars, the cook is planting the food, the driver is cooking, and nothing comes out quite right.

We must put each specialist in their proper job, however the master of the house has gone out and gotten lost in identification with events and is so fragmented that there is no chance of providing adequate direction. The staff play havoc with the estate.

With the knowledge of our nature, and the nature of other people, we can act consciously and appropriately for each situation using the correct aspect of our particular nature at the right time.

When dealing with other people, we can use this knowledge to predict with reasonable accuracy how a person will react to certain events and situations. The emotional type of person should not be given a position which has lots of stress related to serving angry customers for instance as the reaction will be very emotional when an intellectual handling of the situation is called for. The intellectual should not be given the job of suicide support.

The 4th way is the balance of the 3 aspects within the nature not only for your own responses but to balance the other person you are dealing with.

7

Three Minds

There are many components that make up a human being. Each component has within it further divisions. This slide explores the component called 'mind' and expounds its divisions.

For this subject we will have MY Mind which contains the three minds. MY Mind is one unit that is divided into three minds, the Body, Ego and Wisdom minds.

The Body and Ego minds are the primary controllers of our life. The Wisdom mind is the source of great inspiration and intuition. This is the mind in which resides your conscience and better judgment. As you can see with a little reflection, this mind does not speak very loudly and can be unheard from for extended periods of time.

With the body and ego minds battling for control, we have a hidden pull in two directions which cause inner conflicts. The weakness of the central '**I**' allows for the other minds to drown out and rule over the wisdom mind. The central '**I**' and the wisdom mind are closely connected.

The more fragmented I am, the weaker MY Mind is because it is dispersing a lot of energy between more fragments as well more inner conflict and more negative emotions which cause a greater drain of energy on MY Mind. The other minds will thus be able to control your life rather than your Mind.

Each mind has preferences, fears, likes and dislikes. For example, even though there is something you enjoy or love, if your ego or body has a fear of it, they will create a reaction that will be able to be used as an excuse not to do it. The confusion is that you want to do it so you don't understand why you would have a fear or would come up with an excuse to get out of doing it. That is because it is a different part of your being that is resisting and can do so because it has its own mind.

The Body's mind will be based on self-preservation, seek pleasure, avoid pain. Anything that could be considered possibly dangerous, painful or life threatening, will cause a fear reaction. This could result in an adrenaline rush to get out of danger. You may enjoy the feeling but your body is in a panic! It will draw you to seek physical pleasures even though you know that they may cause you trouble in other aspects of your life. The body does not care about your emotions or job, it only cares about itself. Emotions and responsibilities are part of the ego. The Body is quite simple to predict, and you can easily see what you want and where it is coming from. That strong desire for ice cream or to call in sick from work because it is a great day to play outside, alternatively to feel too tired to take on a large physical task and so avoid it for another day, all come from the body mind.

The Ego/Personality will try to preserve itself in the eyes of other people, based on its programming of what matters, religion, status, etc. It will avoid the pain of humiliation by refusing to accept responsibly for mistakes and thus admitting to your errors. It will show off, talk big, try to run a conversation in a group, or conversely if you have low self-esteem, it will prevent you from speaking up even

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though you know what you have to say is very important, valuable and correct. This mind rules your actions based on its formation which is your personality and character.

When I was learning to fly, the first time I approached a solitary puffy cloud, my body began to tense up with fear. My eyes reported that I was about to fly into a solid object, no matter how convincingly logic announced it was only mist. The closer I came to the cloud, the more my body tensed. Finally I sailed into and out of the cloud—an act that on its own banished the fear. Since then, I have flown effortlessly through many clouds. Knowledge plays no part in mastering these irrational fears, since although the intellect of the Ego mind may know there is no cause for panic, the body has a mind of its own and deals with what it sees. Our only course is to carry on and let direct experience prove the truth of certainty.

Significant progress in life hinges on willpower, which is developed by confronting fears and dislikes—the rational as well as the irrational ones. Convincing ourselves that these are signs of impending danger when they are not will only further debilitate us. Instead, we must learn to face them one by one.

On the other hand, if we are doing some physical activity, perhaps playing badminton, and your knee starts to hurt, then it is time to stop. The ego may want to finish the game, but the body is saying it is time to stop. Ignoring the Body when it is speaking clearly results in disaster. There is a saying on the ski slopes, your biggest fall will be on the last run. That is because your body is tired but your ego wants to keep on going.

These are just obvious examples to give you an idea of how our minds conflict and how we can get them into proper functioning so that MY Mind can rule MY Life. As we put the Ego and Body minds into place by directing them and listening to them appropriately, the conflicts between them reduce, allowing a quieter Mind (the larger MIND that contains the lesser minds) which permits the Wisdom mind to be heard more often.

Look at any decision that must be made and determine which mind is speaking, then what do YOU want, and then enforce your superiority. Don't let the horse take the rider, grab the reins and direct your minds.

- **Body and mind require energy.**
- **They are tied and independent of each other at the same time.**
- **The body's energy level effects the ability of the mind to concentrate and accomplish tasks.**
- **The mind's energy level, or mood, effects the body's energy and its ability to function.**
- **The interaction of these two, mind and body, are important to understand so that you don't get confused.**

There are different types of energy. One is natural and the other is chemical, food and such.

The ego mind must be rid of negative moods and thoughts for its energy to be strong for the body to function properly.

The ego mind can be tired and think the body is sleepy due to reading something that is hard to understand or terribly boring, so it is expressed in the body wanting sleep, yet a change in subjects or activities will show that there is no need for sleep. The body still has its own energy even if the ego mind is tired. These are apparent (illusionary) lack of energy rather than a real lack.

Find the cause of your mood or lack of energy and correct it so you have energy to do what you want, or even to know what you want.

Your personal interests will determine which mind draws your interest. If you are a sports person or want to understand the physical aspects of being human and the body, you will focus on the body mind. If you are a therapist or interested in psychology, anyone interested in understanding the ego and personality, then you should focus on the ego mind.

If you are interested in going beyond those, questioning that there must be more to life, it is not just to be born, live and die, that there is something beyond just who I think I am that makes me what I am, then you must study all three minds. The answers to these questions lie in the wisdom mind, but the wisdom mind is buried and hidden under the ego and body minds.

The body mind is the animal nature which is purely instinctive. That mind will have its own thoughts and desires and feelings which cannot be changed. The wisdom mind likewise has its own thoughts and feelings and also cannot be changed.

However the ego mind is a purely programmed and learnt mind. Everything about the ego mind is a distortion of something that has been taught to us. The conventions of our accent, language, religion, culture and even our personal beliefs based on our idols in movies and music etc. are all adopted. The ego mind is completely learnt and programmed by both our own and other peoples thoughts and desires.

Our thoughts and desires are based on what we have seen in other people. Other peoples thoughts are based on what they have been programmed with, going back through time. It is an exponential calculation of how distorted our ego mind is with all the things it believes in and lives for. Our entire life is ruled by the ego mind which is a poorly created being through errors in programming and misconceptions.

By studying its nature, we can cultivate and learn about the body mind. Although we can study the body mind easily enough, we must also understand the power the ego mind has in its ability to effect the body mind. For example, the will power to do more than we think we have the energy to do is the power of the ego mind controlling the body mind. In order to learn about each one correctly, it is important

to differentiate between the thoughts of the body and ego minds since the ego mind can impersonate body mind thoughts with the use of buffers and self lying.

To learn about the wisdom mind we must break through the inhibiting factors of the ego mind because the ego mind is a barrier to the wisdom mind through the subjects discussed in this study.

Regardless of your interest, body, ego or wisdom, all three minds must be understood with great attention put on the ego mind with all its tricks and distortions.

8

Reaction

Every event will create a reaction from everything it effects in any way. Non action is still a reaction.

Your reaction to any event is based on your mental and emotional state at that moment, depending on what you are identified with and what fragment with its characteristics is in control.

To understand the whole, you must understand the parts. Every event is a culmination of several other events, in addition to being the seed of the next event. Your reaction to each event, moment by moment, is an event and determines the next event. To understand what is happening at each event, you must understand the events that lead up to this one.

If we are conscious and choose our reactions, we will take into consideration the '*Law of Three*', Active, Passive and Neutralizing forces.

The active force is the event that comes up. The passive force is the part that must respond to the event. Every action causes a reaction. The third force, neutralising, can alter the direction of the response and determine the outcome based on how the passive force responds. This means that the reaction may not be opposite but rather push something forward in the same direction or with a slight correction.

The neutralising force has no concern as to what the outcome or action will be, it is completely without opinion. It is just a third force that is similar to another event which due to the timing and situation, neutralises the tension between the active and passive forces so that they can make a decision or action and move forward.

The results of the neutralising force can be changed or altered if there is enough consciousness in the passive force to guide it. The passive force in each situation need not be individually conscious, a conscious action from outside, meaning a third person, can bring in the neutralising force to effect the result.

For example. You are standing in the street, passive. A car is coming towards you, active. The neutralising force is what will make the difference between you getting hit or not. The neutralising force could be the sound of the car, other people on the side of the road yelling at you or any other thing that would give you an indication that the car is coming. If you are conscious you will notice the neutralising force and react. If you are partially conscious, you may notice the neutralising force but fail to act. If you are in a deep waking sleep, you won't notice anything and get hit.

Likewise, the driver could be talking on the phone and not see you, being active in the conversation and now passively part of the vehicle in which he was previously active to start it in motion. Once rolling along, the vehicle becomes active due to the neutral force of gravity and motion. The driver on the phone is passive in the vehicle, with the foot automatically on the accelerator without conscious thought.

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The neutralising force can be used either way in any event, it has no power of its own. As the tree falls, it cannot stop itself from falling on your head if you are not conscious enough to see the signs that it will happen if you sit under it. Your reason for sitting under the tree is active, perhaps the sun or rain forcing you under the cover, you are passive by sitting, responding to the active force. While you remain passive, the next active force is the tree falling. The neutralising force of your good or bad luck is the indicator that the tree will fall. The indicators are neutral, they can notify you in time to move or shift the direction of its fall. Your response to the neutral force, and therefore the neutral force itself, determines the outcome. You can suffer a tree falling on you or you can think what good luck you have, perhaps imagine you have a guardian angel looking out for you, or get a bit puffed up and think what a genius you are for having the intuition that the tree would fall.

The three forces are present in all events. In a personal or business relationship, you meet a person, the cause of the meeting is the active force, the meeting passive. The neutralising is that force which will make you decide to proceed or not with this person for the reason the active force created the meeting. The neutralising force will be indicators as to the character of the person for example. You can listen to the neutralising force or not, continue or terminate the relationship on the spot.

*Just because you do not see a thing,
does not mean it is not there.*

The results then create a new event with the three forces, and so on. Eventually you can make decisions based on seeing the neutralising force before you enter an event, and by that choose what things to do or avoid. In any situation, you can find the neutralising force and use it to guide the outcome.

This is how we explain and control good luck or bad luck, wisdom, good common sense, etc. by being conscious of the three forces. By using the neutralising force to our benefit we gain a bit more control over what is known as our destiny. Sometimes we are lucky and others we are not. Your level of luck depends on your level of consciousness. Every event calls for a reaction, which then starts the next event. The active force effects a passive, which reacts creating the next active force. The reaction is based on the neutralising force, your awareness and use of it.

Consciousness however, is not constant. We can be very conscious at one moment, and comatose the next due to identification and fragmentation. This accounts for the irregularity of luck. You can put in the effort to increase your consciousness and increase your ability to control the neutralising force, and thereby increase your 'good luck'. Likewise, 'bad luck' is also in your hands but buffers prevent you from seeing and accepting that responsibility and power.

Working with the model, you are driving or working on something or talking to someone, any action or event. That is the active force. An event triggers identification to a memory, that is the passive force, your response to the event. The neutralising force will be interpreted by your imagination based on your presence and awareness which could be negative, positive or ignored, either way you are most likely lost in fragmentation and buffers. Your reaction will be based on your level of focus and attention to the objective reality of the event and how

effectively you deal with it based on using the appropriate aspect of your nature and listening to the wisdom minds guiding the ego or body mind as needed.

Taking a situation of observing active and passive forces within other people in a battle that is just going back and forth without progress, the active and passive are constantly alternating between the two. The neutral force is not being recognised and used to move forward because the two are so lost in identification that they retaliate with a reaction that causes an equal and opposite reaction and are thus blocked from seeing the neutralising force. Fixed as they are in this way, they could stay angry at each other for days or years.

Let us use the example of driving and being lost. Active and passive are driver and the front seat passenger actively each claiming they know the way. The active one is the one talking and the passive one is not speaking at that moment. You can imagine how quickly they switch roles. You are sitting quietly in the back seat and see the neutralising force that could resolve the issue, a map on the seat next to you in addition to the street signs that indicate your present location. Active forces had put up the signs on the street corners and had gone into the map business. Those active forces have created neutralising forces to future events. You can hand the map to the driver, but that would make you an active force and could cause a negative or positive reaction depending on if the driver needs glasses to read but has convinced himself through self-lying that his eyes are fine. If the map was presented to him and he could not see it clearly, then his self-lie would be exposed so he would have to come up with a buffer to say the map was out of date and useless. Or you could quietly, neutrally look at the map, find the location and directions, then just say which way to turn. The neutral force was a map, and you have to find the way to use the neutral force to resolve the issue in a forward direction.

9

Decision

A reaction is just a reaction, it is a thing that we use. You can react unconsciously and automatically, just like a machine, or you can choose what reaction to have with conscious thought. When the thought of how to react comes to your mind, you must decide if that is the best thing to do.

There is a saying, 'God made all creatures equal, except for Humans, to Humans He gave the power of choice.' Animals are ruled by instinct, but humans have the choice to go beyond that and become more than an animal. If we live based on instinctive reactions alone which come from the body's mind which seeks pleasure and avoids pain, then we are nothing more than animals. You have the freedom to choose what you will be, Human or animal. Your choice is made through your decision of what reaction you will give to every event.

Your ability to choose is based on how well your MIND is functioning with all the parts that we have discussed. That will determine your decision at every event you are faced with through your life and that decision will determine the next event.

This is how we have the ability to effect our destiny to some degree. Perhaps destiny is set in stone, written on your forehead from the moment you were born, but perhaps it is a story that allows for some changes depending on which fork in the road we choose. The model we have gone through with all its complexity can give you the ability to make good decisions.

What is a good decision? That is very personal, based on your particular beliefs, if you are a hedonist or an ascetic. I have not found a hedonist who was interested in my work in over 25 years of teaching and so I will assume you are a partial ascetic. Given that assumption, we look towards decisions that are for the global benefit.

That means your decisions for your actions will be based on what is objectively good and right, does the least harm and most benefit, regardless of your personal desires. Of course that does not mean you always put yourself last, certainly it could be for you to get the success you want. However, there will be times when you must admit you are wrong and pay for your mistakes.

That decision to pay for your mistakes will be a decision that moves life forward creating harmony and good feelings rather than negative thoughts which build a desire for revenge. Your decision as to how to react will determine if the result will cause the next event to be similar to events in the past, creating a life that is an endless loop of trouble after trouble, repeat after repeat, based on identification and memories or rather moving forward, resolving any situation quickly and efficiently and building the next event into a new and growing experience.

NOW

Event	Any Event happens
Identification	You unconsciously identify with a past memory, get lost in imagination and mistakenly determine what is happening now.
Fragmentation	A fragment that is associated to the identification from the past takes control of your mind and changes your mood and thoughts.
Buffers	Justify your changed mood and opinion regardless of the objective reality.
3 Natures	You view the situation based on your nature and most likely have an inappropriate view. The intellectual will think everyone is overreacting and being needlessly emotional, or an emotional nature will think the other person has no heart.
3 Minds	Usually self-centred interests are justified with the help of buffers to support the fragments view.
Reaction	What serves my interests alone. Leads to the next event which repeats similar events, stuck in an endless loop of life.
Decision	The turning point in your life, from moment to moment, usually a turn backwards or remaining static.

SHORTLY AFTER STARTING THIS STUDY

Event	Any Event happens.
Identification	You are aware of identification with a past memory and hold yourself back from imagination, trying to determine what is happening now.
Fragmentation	A fragment that is associated to the identification from the past takes control of your mind. You see your mood begin to change and try to maintain objective focus to stay positive.
Buffers	All sorts of thoughts come up to justify ego based reactions continually come up but you fight each one off through intellectual reason.
3 Natures	You view the situation based on your nature and most likely have an inappropriate view. You use the intellectual aspect regardless of your nature to reason out what the situation calls for. Your response is still inappropriate but closer than before.
3 Minds	You view the situation and your desires and make an appropriate decision based on what is called for under this part of your mind.
Reaction	You think about this carefully.
Decision	The turning point in your life, from moment to moment, causes inner conflict as you think of your own self interests and all the parts of your Being battle for control fighting for a stronger cohesive MIND, central 'I' .

AFTER SOME TIME OF THIS WORK

Event	Any Event happens.
Identification	You see the event AS IT IS.
Fragmentation	Fragments have been reduced to the point that you can see them as separate thoughts but you are aware and do not give in control, having a consistent balanced view.
Buffers	Justifying thoughts may or may not come up. If they do, they effect you as a child's games and jokes, giving you a laugh at yourself.
3 Natures	You view the situation based on what is called for AS IT IS.
3 Minds	You view the situation based on what is called for AS IT IS.
Reaction	You react instinctively and quickly, but appropriately.
Decision	The turning point in your life, from moment to moment. You have a better chance of making decisions that lead to a life of progress and new experiences.

Conclusion

Character is destiny.

Character cannot be built on illusions and imagination. Your true individual character can only be built on a solid foundation which comes from a profound and complete understanding through direct experience of the material that you are working with, and the function of the mechanism that you are attempting to refine, your mind.

These principles are very intertwined with each other, they are all separate and yet combined. One cannot be understood unless all the others are as well. Study each principle one by one, and when completed, start again. The second round of study will increase your understanding a thousand fold.

Do not believe a word I have said, but please trust it enough to test each principle for yourself. When you have proven it to be true through your own experience, only then can it be an effective part of your life.

I wish you great success in this exploration and discovery. May it banish negative experiences and bring you balance and expanded experience of life.

You are invited to send your questions by email to david@davidsamuel.net

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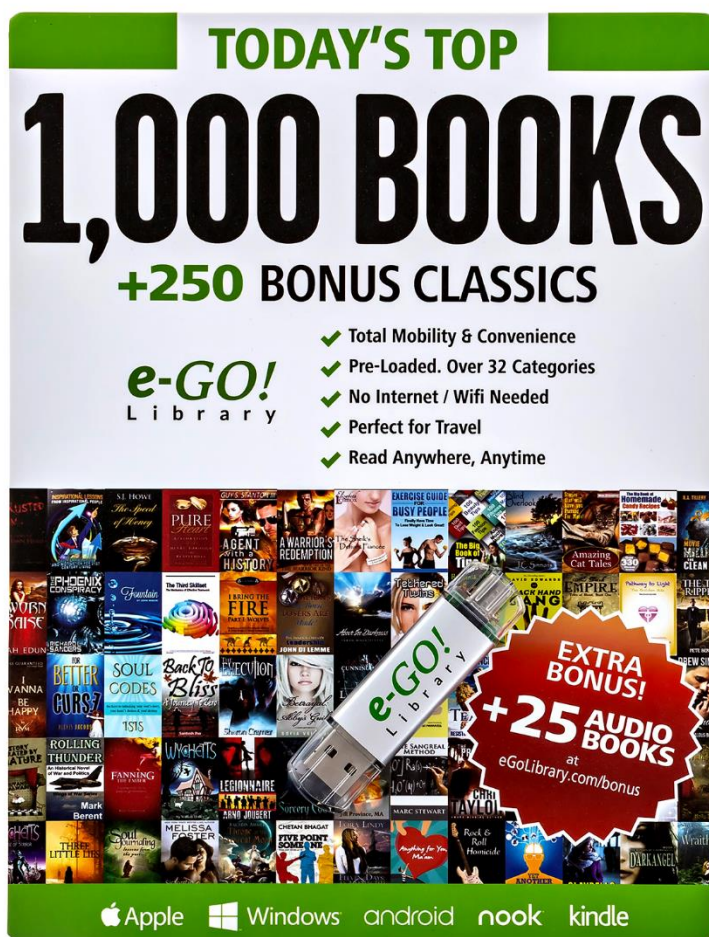
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